

## **A new study of the unillustrated Artuqid silver coins of Al-Malik Al-Mansur**

**Nasir al-Din Artuq Arslan (597-637AH/ 1200- 1239AD)**

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### **Abstract:**

This study addresses the examination of aniconic silver coins minted in the name of King al-Mansur Nasir al-Din Artuq Arslan (597–637AH/ 1200–1239AD). The significance of the Artuqid silver coins minted during his reign lies in their ability to clarify the military and political allegiances and orientations of other states, an important aspect that merits scholarly attention, particularly given the insufficient focus it has received in the field of Islamic numismatic studies. The study deals with the coins of King al-Mansur Nasir al-Din Artuq Arslan that bear his name alongside the names of the contemporary Abbasid caliphs: al-Nasir Ahmad (575–622AH/ 1180–1225AD) and al-Mustansir Billah (623–640AH/ 1226–1242AD), as well as Ayyubid King al-Kamil Muhammad (615–635AH/ 1218–1238AD), or Seljuk Sultan Ala al-Din Kayqubad I (616–634AH/ 1219–1237AD), or Ghiyath al-Din Kaykhusraw II (634–644AH/ 1237–1246AD). This research will examine these coins chronologically, from the oldest to the most recent, and has been divided into three main sections: The first section focuses on the study of coins bearing the names of King al-Mansur Artuq, King al-Kamil Muhammad, and the Abbasid Caliph al-Nasir Ahmad, minted in the mints of Dunaysir and Hisn Keifa. The second section deals with the coins that bear the names of al-Mansur Artuq, Ayyubid al-Kamil Muhammad, and the Abbasid Caliph al-Mustansir Billah, minted in the mints of Tiflis, Aleppo, Dunaysir, and Hisn Keifa. The third section includes coins that bear the name of King al-Mansur along with either Seljuk Sultan Ala al-Din Kayqubad I or Ghiyath al-Din Kaykhusraw II, and the Abbasid Caliph al-Mustansir Billah, without referencing any Ayyubid rulers, minted at the Dunaysir mint. The mints in each section are arranged alphabetically, and the dirhams from each mint are classified by type, which are then examined chronologically from the earliest to the latest according to their minting dates. The study also reviews previous scholarship on the topic, identifying both correct insights and errors in the handling of this material. Numerous coin specimens will be analyzed, including the publication and study of a rare silver dirham bearing the names of King al-Mansur Artuq and Abbasid Caliph al-Nasir Ahmad, preserved at the Museum of Islamic Art in Cairo. This dirham is believed to be unique worldwide, based on current published records. Additionally, the study will publish another dirham featuring the names of al-Mansur Artuq, al-Kamil Muhammad, and al-Mustansir Billah, held in a private collection in Riyadh, Saudi Arabia. Thus, this study constitutes a new and important contribution to the field of Islamic numismatics in general and to the study of Artuqid coinage in particular.

### **Keywords:**

*Unillustrated Artuqid coins; silver coins; King Al-Mansur Nasir al-Din Artuq Arslan; rare dirhams; relationship between the Artuqids, Abbasids, Ayyubids, and Seljuks; Kifa mint.*

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## دراسة جديدة للنقود الفضية الأرتقية غير المصورة للملك المنصور ناصر الدين أرتق أرسلان (٥٩٧-٦٣٧هـ/ ١٢٠٠-١٢٣٩م)

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### ملخص البحث:

يتناول هذا البحث دراسة النقود الفضية غير المصورة المضروبة باسم الملك المنصور ناصر الدين أرتق أرسلان (٥٩٧-٦٣٧هـ/ ١٢٠٠-١٢٣٩م)، حيث تكمن أهمية النقود الفضية الأرتقية التي ضربت في عهده بتوضيح الولاءات والاتجاهات العسكرية والسياسية للدول الأخرى، وهو جانب مهم يستحق الدراسة، لا سيما أنه لم يحظَ بالاهتمام الكافي من قبل الباحثين في مجال علم المسكوكات الإسلامية. وتعرض الدراسة لنقود الملك المنصور ناصر الدين أرتق أرسلان التي تحمل اسمه إلى جانب اسم الخليفة العباسي المعاصر له، وهما الناصر أحمد (٥٧٥-٦٢٢هـ/ ١١٨٠-١٢٢٥م)، والمستنصر بالله (٦٢٣-٦٤٠هـ/ ١٢٢٦-١٢٤٢م). وذلك إلى جانب الملك الأيوبي الكامل محمد (٦١٥-٦٣٥هـ/ ١٢١٨-١٢٣٨م)، أو اسم السلطان السلجوقي علاء الدين كيخسباد الأول (٦١٦-٦٣٤هـ/ ١٢١٩-١٢٣٧م)، أو غياب الدين كيخسرو الثاني (٦٣٤-٦٤٤هـ/ ١٢٣٧-١٢٤٦م). وسوف نتناول هذه النقود حسب التسلسل التاريخي الأقدم فالأحدث، كما تم تقسيمها إلى ثلاثة أقسام: القسم الأول ويختص بدراسة النقود التي تحمل اسم الملك المنصور أرتق والملك الكامل محمد والخليفة العباسي الناصر أحمد، والمضروبة بداري سلك ديسر وكيف، أما القسم الثاني فمهتم بدراسة النقود التي تحمل اسم المنصور أرتق والملك الكامل محمد الأيوبي والخليفة العباسي المستنصر بالله، والمضروبة بدور سلك تفليرس وحلب وديسر وكيف، والقسم الثالث يشتمل على النقود التي تحمل اسم الملك المنصور والسلطان السلجوقي علاء الدين كيخسباد الأول أو السلطان السلجوقي غياث الدين كيخسرو الثاني، إلى جانب اسم الخليفة العباسي المستنصر بالله، ولا تحمل اسم أحد من السلاطين الأيوبيين، ونقود هذا القسم ضربت بدار سلك ديسر، وسوف يتم ترتيب دور السلك في كل قسم ترتيباً أبجدياً، ثم نصنف دراهم كل دار سلك منها على حدة إلى طرز، ثم نتناول هذه الطرز حسب التسلسل التاريخي الأقدم ثم الأحدث، وذلك حسب تاريخ السلك، كما تم عرض الدراسات السابقة التي تحدثت عن هذا الموضوع، مع بيان أوجه الصواب والخطأ في تناولها لهذا الموضوع. وسوف تتم دراسة العديد من القطع في هذا البحث، بالإضافة إلى نشر ودراسة درهم فضي نادر يحمل اسم الملك المنصور أرتق إلى جانب اسم الخليفة العباسي الناصر أحمد، وهو محفوظ بمتحف الفن الإسلامي بالقاهرة، وهذا الدرهم لا يوجد له مثيل في العالم، وذلك على حد علمي وفي ضوء ما وصلنا من قطع منشورة، بالإضافة إلى نشر درهم آخر يحمل أسماء كل من المنصور أرتق والملك الكامل محمد والخليفة المستنصر، وهو محفوظ بمجموعة خاصة بمدينة الرياض بالملكة العربية السعودية. لذلك يعد هذا البحث إضافة جديدة ومهمة في مجال دراسات المسكوكات الإسلامية بصفة عامة، والنقود الأرتقية بصفة خاصة.

### الكلمات المفتاحية:

النقود الأرتقية غير المصورة؛ النقود الفضية؛ الملك المنصور ناصر الدين أرتق أرسلان؛ درهم قريد/ نادر؛ العلاقة بين الأرتقيين والعباسيين/ الأيوبيين/ السلاجقة؛ دار ضرب كيف؛ دار ضرب ديسر.

## 1. Introduction:

The Artuqids (**FIGURE A**), belong to the Turkmen tribe of Daqr (Dokar), one of the Ghazi tribes. They are descendants of Artuq ibn Ekseb<sup>(1)</sup>, to whom King al-Mansur Artuq Arslan, belonged. Nasir al-Din Artuq Arslan assumed the rule of the Mardin Atabegate in 597AH/ 1200AD following the death of his brother, Husam al-Din Yuluk Arslan bin Ilghazi. He held the honorific title of "al-Malik al-Mansur" (The Victorious King)<sup>(2)</sup>, When he assumed power, he was merely a young child, holding only the nominal title of rulership, while actual governance was carried out by his father's mamluk, Nizām al-Dīn al-Baqsh, and his servant, Lūlū<sup>(3)</sup>, This situation persisted for approximately four years until Nizām al-Dīn al-Baqsh fell ill. During this time, Nāṣir al-Dīn Arṭuq Arslān visited him under the pretext of paying respects, accompanied by al-Baqsh's servant, Lūlū. As Lūlū escorted him to the door as a gesture of courtesy, Nāṣir al-Dīn suddenly assassinated him with a concealed dagger. He then returned to al-Baqsh's chamber and executed him in his sickbed. Subsequently, he presented their severed heads to the soldiers as a declaration of his sole authority<sup>(4)</sup>, Following this, he seized control of Mardin Citadel, consolidating his rule by 601AH/ 1204AD. With his authority firmly established, affairs stabilized, and the soldiers formerly loyal to Nizām al-Dīn al-Baqsh submitted to his command<sup>(5)</sup>. Nāṣir al-Dīn Arṭuq Arslān ibn Ilghāzī ibn Alpī ibn Tīmūrtāsh ibn Ilghāzī ibn Artuq ruled for nearly three decades until his death in 637AH / 1239AD<sup>(6)</sup>.

The reign of al-Manṣūr Nāṣir al-Dīn Arṭuq Arslān witnessed notable prosperity across various sectors of the emirate, both economically and socially.

(1) Bosworth, C. E (1995). *Ruling dynasties in Islamic history: A study in history and genealogy*, translated by Hussein Ali Al-Laboudi, reviewed by Dr. Suleiman Ibrahim Al-Askari, Dar Ain for Human and Social Studies and Research, Cairo, PP. 171- 172; Ibn Khallikan, A. ibn M. (1978). *wafayāt al- 'a 'yān wa- 'anbā' 'abnā' al-zamān [Deaths of notables and news of the sons of the time]*, edited by Ihsan Abbas, Dar Sadir, Beirut, P. 676.

(2) Al-Dhahabi, S. M. A. (2004). *Siyar A' lām al-Nubalā [Biographies of Noble Figures]*, edited by 'Abd al-Qadir 'Atta, Dar al-Kutub, Vol. 14, Beirut, P. 118; Al-Mardini, A. S. (2002). *Tarikh Mardin* (History of Mardin), (H. A. Al-Salafi & T. I. Al-Doski, Eds.), Kurdish Heritage Series, Dar Al-Muqtabas, Dohuk, PP. 60-61.

(3) Ibn al-Fuwaṭī, A. al-F. (1932). *Al-Ḥawādith al-Jāmi'a wa al-Tajārib al-Nāfi'a fī al-Mi'a al-Sābi'a*, [Comprehensive Events and Beneficial Experiences in the Seventh Century]. Al-Maktaba al-'Arabiyya, Baghdad. P. 116.

(4) Ibn al-Wardi, Z. al-D. (1996). *Tārīkh Ibn al-Wardī [The History of Ibn al-Wardī]*, Dār al-Kutub al-'Ilmiyya, Beirut, Vol. 2, P. 94.

(5) Ibn al-Athīr, 'A. ibn Abī al-K. (1998). *Al-Kāmil fī al-Tārīkh [The Complete History]*, (3rd ed.), 'Ālam al-Kutub, Beirut, Vol. 10, P. 126.

(6) Abū al-Fidā, 'I. al-D. (2000). *Al-Mukhtaṣar fī Akhbār al-Bashar*, [A Concise History of Humanity], (Eds. Dr. Muḥammad Zaynhum 'Azab & Y. S. Ḥusayn), Dhakhā'ir al-'Arab 69, Dār al-Ma'ārif, Vol. 3, P. 203.

This flourishing was evident in the improved living conditions of the populace, population growth, and urban expansion particularly in the city of Mardin, where numerous architectural structures were constructed, including public palaces. Additionally, educational and religious institutions were established. This development was not confined to Mardin alone but extended across the Artuqid domains, as seen in the construction of the renowned al-Shahīdiyya Madrasa, a mosque, a madrasa, and a minaret in Dunaysir, as well as another madrasa in Harzam<sup>(7)</sup>.

This growth is attributed to the efforts exerted by Nāṣir al-Dīn Arṭuq Arslān and his court to develop the country and ensure the welfare of its inhabitants. His reign was characterized by a profound commitment to Islamic legitimacy as embodied by the Abbasid Caliphate in Baghdad. Throughout his rule, he maintained unwavering obedience to the Caliph, strictly adhering to his commands without refusal. This submission was clearly manifested in the inscriptions on the coins under study, which bore the name of the Caliph al-Nāṣir li-Dīn Allāh, Commander of the Faithful, alongside Nāṣir al-Dīn's own name, as well as the names of the Ayyubid sultans who held sovereignty and influence during that period<sup>(8)</sup>.

This king minted numerous silver and copper coins, both illustrated and unillustrated, in some mints. Only his unillustrated silver coins, minted during his reign, (597AH/ 1201AD - 637AH / 1239AD), are to be investigated as these have not received sufficient attention and study by researchers. We have noticed that these coins bear his name alongside the name of the contemporary Abbasid Caliphs, namely Al-Nasir Ahmad (575-622 AH/ 1180-1225AD) and Al-Mustansir Billah (623-640AH/ 1226-1242AD), in addition to the Ayyubid King Al-Kamil Mohamed (615-635 AH / 1218-1238 AD), the name of the Seljuk Sultan Allaiddin Kayqubad I (616-634 AH/ 1219-1237AD), or Sultan Ghiyath al-Din Kaykhusraw II (634-644 AH/ 1237-1246 AD). This means that each of his silver dirhams bears his name and the name of one of the two aforementioned Abbasid Caliphates and the name of one of the Ayyubid Sultans, namely Al-Kamil Mohamed, or the name of one of the Seljuk Sultans. The unillustrated silver coins minted by the Artuqid king, al-Mansur Nasir al-Din Artuq Arslan, are arranged chronologically from oldest to newest and divided hereunder into **three sections:**

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(7) Al-Suryānī, I. A. (1919). *Al-Qaṣṣārā fī Nakabāt al-Naṣārā* [The Epitome of Christian Calamities], (1st ed.), Ashurbanipal Library, P. 11; Ali, H. (2020). *Mardin Artukluları tarihi. Ağrı İslâmî İlimler Dergisi* (AGİİD), 6, 157–176, P.169.

(8) Ali, H. (2020). *Târîhu Medîneti Mardin mine'l-Fethi'l-İslâmî hattâ'l-Asrî'l-Osmânî İslam Fethinden Osmanlı Dönemine Kadar Mardin* [The history of the city of Mardin from the Islamic conquest to the Ottoman era], ilahiyat, Ankara, P. 122, 123.

**-The first section:** includes coins bearing the names of al-Mansur Artuq, al-Kamil Mohamed al-Ayyubi, and the Abbasid Caliph al-Nasir Ahmad. These coins were minted at the mints of Dunaysir and Hisn Keifa.

**-The second section:** includes coins bearing the names of al-Mansur Artuq, al-Kamil Mohamed, and the Abbasid Caliph al-Mustansir Billah, minted at the mints of Tibilisi "Tiflis", Aleppo, Dunaysir, and Hisn Keifa.

**-The third section:** section includes coins bearing the name of King Al-Mansur and the Seljuk Sultan Allauddin Kayqubad I or the Seljuk Sultan Ghiyath al-Din Kaykhusraw II, along with the name of the Abbasid Caliph Al-Mustansir Billah, and does not bear the name of any of the Ayyubid sultans. The coins in this section were minted only by the Dunaysir mint.

Mints of each section are alphabetically ordered, then dirhams are divided and classified separately into types. These types will then be discussed according to the historical sequence, from the oldest to the most recent, according to the date of minting.

**2.The first section:** coins bearing the name of the Artuqid ruler, namely King Al-Mansur Artuq Arslan, the Abbasid Caliph Al-Nasir Ahmad, and the Ayyubid King Al-Kamil Mohamed. The coins in this section that have survived were minted by two mints: **Dunaysir and Hisn Keifa:**

### **2.1 First: Mint of Dunaysir**

Several unillustrated silver dirhams minted by King Al-Mansur Artuq at this mint have survived and got displayed on the internet ,on various numismatic websites. These dirhams have been published but have not been studied; hence this research. All of the dirhams attributed to this mint represent a single type, characterized by a general shape; a six-pointed star with three frames. The central frame is made of granules, and the star is surrounded by a circle with three frames, the central frame being made of granules. The star touches the circle at the six points of the star. Between them are six spaces containing marginal inscriptions. The center inscriptions are located within the star. The inscriptions for this type are as follows:

<b>Obverse</b>		<b>Reverse</b>	
<b>Centre</b>	الإمام الناصر لدين الله أمير المؤمنين	<b>Centre</b>	محمد الملك الكامل الملك المنصور أرتق



<b>Translation</b>	<b>Imam</b> Al-Nasir li-Din Allah, Commander of the Faithful	<b>Translation</b>	<b>Muhammad</b> Al-Malik al-Kamil Al-Malik al-Mansur Artuq
<b>Margin</b>	لا اله الا الله / محمد / رسول الله	<b>Margin</b>	ضرب / بدليس / سنة / ثمان / عشر / و / استاية
<b>Translation</b>	There is no god but Allah/ Muhammad/ is the Messenger of/ Allah	<b>Translation</b>	Minted/ in Badhniṣār/ /Year/Eight/Twelve/Six Hundred (628)

The center inscriptions on the obverse are four lines, including the name and titles of the Abbasid Caliph Al-Nasir Ahmad. The title of **Imam** الإمام appears in the first line (Imam is the one who is followed, and he is the one who leads the Muslims in prayer). This title means role model and was given to the Imams of Al al-Bayt, the Household of the Messenger of God. It was given to the Fatimid Caliphs in Egypt (358-567AH/ 968-1171AD) and to the Zaidi Imams in Yemen or the Rassids (246-680 AH/ 860-1281AD). This title has been known as a job title for those who take charge of the affairs of Muslims since the time of the Prophet, peace and blessings be upon him. It also became a common term given to people of righteousness, asceticism, knowledge and Sharia. This title was mentioned in the series of titles before the name, and the title of Imam became a general title given to the Abbasid Caliphs (132-656 AH/ 749-1258AD) to confirm their status. The first to be given this title was Ibrahim ibn Mohamed, one of the Abbasids<sup>(9)</sup>.

After the title of Imam, in the last three lines of the writings of the face center, it is mentioned: **Al-Nasir li-Din Allah, Amir al-Mu'minin** "Commander of the Faithful" الناصر لدين الله أمير المؤمنين Amir al-Mu'minin is one of the titles compounded from the title of Amir and is the second most frequently appearing title of the Caliphs after the title of **Caliph** الخليفة. The first to be called by this title was Caliph Omar bin Al-Khattab (13-23AH/ 634-644AD); then, this title has become one of the general titles of the Caliphs and those claiming the Caliphate in all parts of the Islamic world, whether Sunni or Shiite, such as the Abbasids and Fatimids. This title was given to the Caliphs of the Umayyad state, the Abbasid state, and the Fatimid state; as well as the Umayyad Caliphs in Andalusia<sup>(10)</sup>. This title appeared on gold coins for the first

(9)Al-Qalqashandī, A. B. A. (1987). *Ṣubḥ al-a 'shā fī ṣinā 'at al-inshā'* [The Dawn of the Blind' or 'Daybreak for the Night-Blind regarding the Composition of Chancery Documents], (M. Ḥ. Shams al-Dīn et al., Eds.) Dār al-Kutub al- 'Ilmiyyah. Vol.9, Beirut, P.8; Ibn al-Tuwayr, A. M. (1992). *Nuzhat al-Muqaltain fī Akhbar al-Dawlatyn* (History of the two states), Beirut, P. 36; Al-Basha, H. (1989). *Al-alqab al-islamiyya fi al-tarikh wa al-watha'iq wa al-athar* [Islamic titles in history, documents, and antiquities], Al-Dar al-Fanniya lil-Nashr wa al-Tawzi, Cairo, P. 166.  
(10)Al-Basha, H. *Al-alqab al-islamiyya*, PP. 194-195.

time, on a dinar minted in 105 AH, dating back to the reign of Caliph Hisham bin Abdul Malik (105-125 AH/ 724-743AD)<sup>(11)</sup>.

The first appearance of the title of Amir al-Mu'minin on silver coins was a dirham minted by Abdullah bin Al-Zubayr at the Darbagerd Mint in 62 AH in the Sassanian type, and on a dirham bearing the name of Caliph Abdul Malik bin Marwan (65-86AH/ 685-705AD) in Darbagerd in 65 AH<sup>(12)</sup>. Likewise, the first appearance of this title on copper coins was the coins minted in the Byzantine type at the mints of Aleppo, Homs, Damascus and others during the reign of Caliph Abd al-Malik ibn Marwan. These coins were inscribed with: Abd al-Malik, Commander of the Faithful or Caliph of God and Commander of the Faithful. All of these coins bear the image of Caliph Abd al-Malik ibn Marwan<sup>(13)</sup>.

The incomplete Shahadah Al-tawheed "testimony of monotheism" and the message of Mohamed were written in the margin of the face: **"There is no god but Allah - Mohamed is the Messenger of Allah."** لا اله الا الله محمد/ رسول الله. The Shahadat Altawheed represents the first pillar of the Islamic faith, without which a person's Islam is not valid or correct. It was written in the margin of the face because of its importance, as it is the basis of the faith for Muslims in general. The first to write the complete Shahadat Altawheed: "There is no god but Allah alone, with no partner for Him" was Caliph Abd al-Malik ibn Marwan; on the coins he minted with pure Islamic Arabic writings since 77AH after its Arabization, as it came in the center of the face of the dinars and dirhams in three lines<sup>(14)</sup> in simple Kufic script<sup>(15)</sup>.

The first and second lines contain the writings of the center of the back, **Mohamed – al-Kamil (the perfect king)** محمد – الملك الكامل. The title "perfect الكامل" is given to the supreme head of the temporal authority, and it is a title known in Semitic languages and has been mentioned in ancient Arabic inscriptions. This title was not officially known in the early days of Islam or in

(11) ALHusayni, M. B. (1970). *Tatawur alnuqud alearabiat al'iislamia* [The development of Arab-Islamic coins], Sumer Magazine, Vol. 26, P. 33.

(12) Al-Karmali, A. M. (1987). *Arab coins and numismatics*, (2nd ed.), Cairo, 91.

(13) Lavoix, H. (1880). *Catalogue Des Monnaies Musulmanes de La Bibliotheque Nationale* [Catalogue of Muslim Coins in the National Library], Vol. 1, Paris, PP. 17-26, Nos. 58, 88.

(14) A-Khuraiji, A. M. M. (2013). *Collection* [Private coin collection catalog]. Jeddah, Saudi Arabia, Private publication. (Original work published 1434 AH), Nos. 42-61, PP. 21- 28; Nicol, N. D., & Al-Nabarawy, R. M. & Bacharach, J. L. (1982). *Catalog of the Islamic coins, glass weights, dies, and medals in the Egyptian National Library*, Undena Publications, Cairo USA, P. 2, Nos. 44-59.

(15) Simple Kufic script is a script that coordinates letters, words, and lines. There must be harmony and proportion between the letters of a word and between words within a single line. It is devoid of decoration, so it is not interlaced with foliation or braiding. This script was widely used in the East and West of the Islamic world in the first centuries of the Hijra (the Islamic calendar). It is the oldest type of Arabic script used on Islamic coins; AL-Nabarawi, R. M. (2003). *Islamic monuments* (architecture, arts, and coins), Cairo, 2003, P. 539.

the Umayyad era (41-132 AH/ 661-750AD). At that time, it was limited to the title of the supreme governor as "**Caliph**" and Amir al-Mu'minin "**Commander of the Faithful**," as well as the two subsidiary governors, namely officials and the emirs (princes). The Caliph was the one with the final say in all Islamic countries. However, during the era of the Abbasid Caliphs, some governors became independent from the central Abbasid Caliphate, but most of them maintained their nominal allegiance to the Abbasid Caliphate, such as the Samanids in the East, as well as the Buyids, the Tahirids, the Ghuznawis, the Seljuks, and others. Some statesmen also monopolized political power in the center of the Caliphate proper without the Caliph. The independence of some governors; on the one hand, and the tyranny of some emirs (princes) over the central authority; on the other hand, led to the emergence of the title of king, which carries within it the meaning of supreme sovereignty<sup>(16)</sup>.

After the title of king came the name of **Al-Kamil Mohamed** الكامل محمد, who is Nasir al-Din Mohamed bin al-Malik al-Adil Saif al-Din Abu Bakr bin Ayyub, king of Egypt after the death of his father in 615AH/ 1218AD. He was the deputy of his father and his heir apparent in Egypt and was given the title of Custodian of the Two Holy Mosques. Al-Kamil Mohamed died in 635AH/ 1237AD in Dar al-Fadda in the Citadel of Damascus and was buried there. The duration of his rule over Egypt and the Levant; after the death of his father, was twenty years and forty-five days. He was an awe-inspiring, decisive, brave, eloquent, well-mannered king who loved knowledge<sup>(17)</sup>.

The third and fourth lines of the inscriptions of the center of the back read: **King Al-Mansur bin Artuq** الملك المنصور بن-أرتق, "King Al-Mansur Nasir al-Din Artuq Arslan bin Ilghazi II, who took over the rule of the Atabegs of Mardin since 597AH / 1200AD after the death of his brother Hussam al-Din Yuluk Arslan<sup>(18)</sup>. At that time, he was a young child and he had no power except in name only, as his father's Mamluk, Nizam al-Din al-Baqsh, and his servant Lu'lu'<sup>(19)</sup> were supervising his upbringing and managing the affairs of

(16) Al-Basha, H. *Al-alqab al-islamiyya*, PP. 496-497.

(17) Abū al-Fidā, 'I. al-D. *Al-Mukhtaṣar fī Akhbār al-Bashar*, Vol. 3, P. 130; Ibn al-Wardī, Z. al-D. *Tārīkh Ibn al-Wardī*, vol. 2, P. 143; Al-Zarkalī, K. al-D. (1984). *Al-A' lām: Qāmūs tarājīm li-ashhar al-rijāl wa-al-nisā' min al-'Arab wa-al-musta'ribīn wa-al-mustashriqīn* [Eminent figures: A biographical dictionary of famous Arab, Arabized, and Orientalist men and women] Dār al-'Ilm lil-Malāyīn, 6th ed., Vol. 7, Beirut, P. 28; Ibn al-Amīd, 'A. J. ibn A. Y. ibn A. al-M. (1998). *Akhbār al-Ayyūbiyyīn* [News of the Ayyubids]. al-Hay'ah al-Miṣrīyah al-'Āmmah lil-Kitāb, (Original work composed 14th century), PP. 10-22.

(18) Al-Dhahabī S. al-D. *Siyyar A'lām al-Nubalā'*, vol. 14, Beirut, P. 118; Ibn al-Wardī, Z. al-D. *Tārīkh Ibn al-Wardī*, P. 94.

(19) Ibn al-Fuwaṭī, A. al-F. (1932). *Al-Hawadeth Al-Jamia Wa Al-Tajareb Al-Nafia Fi Al-Al-Ma'a Al-Sabi'a* (Comprehensive incidents and useful experiences in the seventh century), Baghdad, P. 116.



government and guardianship over him. The situation remained as it was for four years, from 597AH/ 1200AD until 601AH/ 1204AD, when Nizam al-Din al-Baqsh fell ill, so Nasir al-Din Artuq Arslan went to visit him<sup>(20)</sup>.

He had with him the servant Lu'lu' who accompanied him to the door of the house as a sign of his respect, but King Al-Mansur Artuq stabbed him with a knife and killed him. Then he returned to the Mamluk Nizam al-Mulk al-Baqsh and killed him on his bed as well and threw their heads to the soldiers. After that, King Al-Mansur seized the fortress of Mardin Al-Bazigiya and then took over the rule of the Atabegs in 601AH and ruled alone. Affairs and conditions were arranged for him and the soldiers of Nizam Al-Din Al-Baqsh submitted to him with obedience and loyalty. Then he began to arrange his affairs and dismiss whomever he wanted and direct and seize<sup>(21)</sup>.

During the reign of King Al-Mansur Artuq, the armies of King Al-Adil Ayyubid (596-615 AH) in 599AH/1252AD besieged Mardin and the Artuqids recognized the sovereignty of King Al-Adil Ayyubid over them and submitted to him with loyalty and subservience<sup>(22)</sup>. The rule of King Al-Mansur Artuq continued for more than thirty years until 637 AH/1239 AD.

The place and date of minting are mentioned in the margin of the reverse, namely **Dunaysir** and Hisn Keifa in 618AH. **Dunaysir** ثمان / عشر و / ستمائة. Dunaysir was a small city with large markets, without a wall, and it had a school and baths. During the Roman era, it was a great fortress<sup>(23)</sup>.

Many dirhams minted in Dunaysir belong to this type, bearing the names of King al-Mansur, King al-Kamil Mohamed, and Caliph al-Nasir Ahmad. These have not been previously studied. These dirhams were minted in Dunaysir during the years 619AH<sup>(24)</sup>, 617AH<sup>(25)</sup>, and 620AH<sup>(26)</sup> (**Plate NO. 1**) (**Figure NO.1**)<sup>(27)</sup>.

## **2.2 Second: The Mint of Hisn Keifa**

To the best of our knowledge and in light of what has reached us so far, no silver coins minted in Hisn Keifa, Kifa, or Hisn Kaifa have been published

(20) Ibn al-Fuwaṭī, A. al-F. *Al-Hawadeth Al-Jamia*, P. 116; Ibn al-Wardī, Z. al-D. *Tārīkh Ibn al-Wardī*, vol. 2, P. 94; Zakar, S. (n.d.). *Al-Mawsū'ah al-Shāmīyah* [The Levantine encyclopedia], Vol. 5, [Publisher not identified], P. 256.

(21) Ibn al-Athīr, 'A. ibn Abī al-K. *Al-Kāmil fī al-Tārīkh*, Vol. 10, P. 129; Ibn al-Fuwaṭī, A. al-F. *Al-Hawadeth Al-Jamia*, P. 116.

(22) Ibn al-Athīr, 'A. ibn Abī al-K. *Al-Kāmil fī al-Tārīkh*, Vol. 12, p. 179.

(23) Le Strange, G. (1954). *The countries of the Eastern Caliphate*, (B. Francis & K. Awwad, Trans.). [Publisher not identified], (Original work published 1905), P. 126.

(24) Zeno. Ru. No. 257884.

(25) Zeno. Ru. No. 244865.

(26) Stephen Album, Auction 17, 19-21 September 2013, Lot 591.

(27) Zeno. Ru. No. 162610.

bearing the name of both King Al-Mansur Artuq Arslan and the Abbasid Caliph Al-Nasir Ahmad together; belonging to the first section. However, we were fortunate to find a silver dirham minted in Hisn Keifa that bears only the hundreds number, which is six hundred, and the letter “ر” “حرف الراء” in the ones number, which is certainly ten; completely missing the ones number, but it bears the name of King Al-Mansur and Caliph Al-Nasir li-Din Allah. This dirham is preserved in the Museum of Islamic Art in Cairo<sup>(28)</sup>. It has never been published or studied before, only in this research, just as no similar coin has been published before. It represents a single type, and the general shape of this type is distinguished by its resemblance to the general shape of the type of the Dunaysir Mint, which belongs to the first section. However, the inscriptions on this type came as follows:

<i><b>Obverse</b></i>		<i><b>Reverse</b></i>	
<i><b>Centre</b></i>	الإمام الناصر لدين الله أمير المؤمنين	<i><b>Centre</b></i>	محمد الملك الكامل الملك المنصور بن أرتق
<i><b>Translation</b></i>	Imam Al-Nasir li-Din Allah, Commander of the Faithful	<i><b>Translation</b></i>	Muhammad Al-Malik al-Kamil Al-Malik al-Mansur bin Artuq
<i><b>Margin</b></i>	لا اله /.../ (الله) / محمد / رسول / الله	<i><b>Margin</b></i>	ضرب / بكيف /.../.../ (ع) شر / وستاية
<i><b>Translation</b></i>	There is no god /.../ (Allah) / Muhammad / is the Messenger / of Allah	<i><b>Translation</b></i>	Struck / in Kif /.../ (..)ten / and six hundred

Inscriptions on the obverse and center of the reverse are completely similar to those on the only coin minted in Dunaysir, belonging to the first section. However, the margin of the reverse mentions the location and part of the minting date, namely, Hisn Keifa (**Kif, Kifa or Hisn Keifa**). **بكيف** Hisn Keifa was located on the right bank of the Tigris River, approximately halfway between Amed (Diyarbakir) and Ibn Umar Isle. The distance between it and the two aforementioned cities is between 96 and 112 kilometers. The fortress enjoyed great commercial importance in the Middle Ages, as it was a fortified fortress and a center of trade between Amed and Ibn Umar Isle. After the real power in Ibn Umar Isle and elsewhere was

(28)Museum of Islamic Art, Cairo, Register No. 17066. It weighs 3.03 grams and has a diameter of 21 mm (Plate 2).

transferred to renowned local families, Hisn Keifa passed into the control of the Hamdanids and the Marwanids after them. After that, the Artuqid fortress was seized after it was subject to the Seljuks and they made it the headquarters of one of their emirates; Emirate of Suqman, which reached the peak of prosperity and flourishing during their reign<sup>(29)</sup>.

As for the date of minting, only the hundreds number, which is six hundred, and the last letter of the **tens number**, the letter “ra,” which confirms that the number is ten. It is likely that the date of minting of this type of dirham falls between 615AH, the date of King Al-Kamil Mohamed’s accession to the throne of the Ayyubid state, and 619AH. Perhaps the date of its minting was one of the years: **615, 616, 617, 618, or 619AH**. This type represents and belongs to the dirham preserved in the Museum of Islamic Art in Cairo, which was previously referred to **(Plate NO. 2) (Figure NO. 2)**<sup>(30)</sup>. This type is new and has never been published before; it includes the name of King Al-Mansur Artuq, King Al-Kamil Mohamed, the name of the Caliph Al-Nasir Ahmad, and the place of its minting, which is Hisn Keifa. Together, this model is the first to reach us produced by the Hisn Keifa Mint. This type is attributed to Artuq Arslan, a new addition to the dirhams of King Mansur.

It is noted that the name of King Al-Kamil Mohamed is written in the center of the Reverse, and below it is the name of King Al-Mansur Artuq, on the dirhams of the first section, minted in Dunaysir or Hisn Keifa, indicating the subordination of King Al-Mansur Artuq to the rule and authority of the Ayyubid King Al-Kamil Mohamed, and that he owed him loyalty and acknowledged his dominance over him. This confirms the Artuqids’ awareness of not entering into a continuous conflict with the Ayyubid deputies after the heavy losses they suffered as a result of that. Therefore, the Artuqids quickly declared their obedience to Sultan Al-Kamil Mohamed, whose possessions included the Isle after King Al-Kamil advanced to the island and headed to Harran and Edessa strengthening its garrisons. The messengers of the ruler of Mardin, Keifa, and a number of kings attended him, and perhaps the ruler of Mardin for King Al-Kamil in the Friday sermon. He minted coins in his name, confirming and declaring his obedience and loyalty to the Ayyubid Sultan Al-Kamil Mohamed<sup>(31)</sup>. It is also noted that King Al-Mansur Artuq minted only silver and copper coins, whether illustrated or not, as he was a prince or emir subordinate

(29) Le Strange, G. (1954). *The countries of the Eastern Caliphate*, pp. 144- 145; Guest, A. R. (1971). *Ḥiṣn Kayfā*. In H. A. R. Gibb, J. H. Kramers, É. Lévi-Provençal, & J. Schacht (Eds.), *The encyclopaedia of Islam*, new ed, Vol. 3, E. J. Brill, P. 506.

(30) weighs 3.03 grams and diameter 21 mm, preserved in the Museum of Islamic Art in Cairo under register number 17066.

(31) Al-Maqrīzī, A. ibn ‘A. (1936). *Kitāb al-sulūk li-ma‘rifat duwal al-mulūk* [The book of paths to knowledge of the kingdoms], (M. M. Ziyādah, Ed.; Vol. 1, Sect. 1), Lajnat al-Ta’līf wa-al-Tarjamah wa-al-Nashr, (Original work composed 15th century), P. 236.

to a large state; the Ayyubid state, whose sultans had the exclusive right to mint gold coins for themselves. However, during the reign of King Al-Mansur Artuq, various types of coins were circulated.

**3.The second section:** silver coins bearing the names of Al-Malik Al-Kamil Mohamed, Caliph Al-Mustansir Billah, and King Al-Mansur Artuq, minted in Tiflis, Aleppo, Dunaysir, and Hisn Keifa.

### 3.1 First: The Mint of Tiflis” Tibilisi”

We have received four examples produced by the Tiflis Mint, preserved in the Jordan Archaeological Museum, published and studied by Khalaf Al-Tarawneh<sup>(32)</sup>. These four examples represent a single type, the general shape of which resembles the general shape of the dirhams minted by the Dunaysir and Hisn Keifa mints in the first section. However, the inscriptions on this type are as follows:

<b>Obverse</b>		<b>Reverse</b>	
<b>Centre</b>	الإمام المستنصر بالله أمير المؤمنين	<b>Centre</b>	محمد الملك الكامل الملك المنصور أرتق
<b>Translation</b>	Imam Al-Mustansir Billah, Allah, Commander of the Faithful	<b>Translation</b>	Muhammad Al-Malik al-Kamil Al-Malik al-Mansur Artuq
<b>Margin</b>	لا إله إلا الله / محمد / رسول الله	<b>Margin</b>	ضرب / تفلis / سنة / ثمان / وعشرين / و ستماية
<b>Translation</b>	There is no god/but Allah/Mohamed/is messenger of/Allah	<b>Translation</b>	Minted in Tiflis /Year/Seven/Twenty/Six Hundred

The center of the Obverse contains writings in four lines that include the name and titles of the Abbasid Caliph in the form: “**Imam al-Mustansir Billah, Commander of the Faithful**”, الإمام المستنصر بالله أمير المؤمنين. Al-Mustansir Billah is Abu Ja`far Mansur ibn al-Zahir bi-Amr Allah Mohamed ibn al-Nasir li-Din Allah Ahmad ibn al-Mustadi` bi-Amr Allah Hasan ibn al-Mustanjid Billah Yusuf ibn al-Muqtafi al-`Abbasi. He was born in Baghdad in the year 588AH and assumed the throne of the Abbasid Caliphate on the day of the death of his father, Caliph al-Nasir Ahmad, on the 13th of Rajab in the year 623AH. He was thirty-five years, five months, and eleven days old. Al-Mustansir

(32)Al-Tarawneh, K. F. (1997). *Maskukat Banī Artuq fiddaY [Silver coins of Bani Artuq]*, a study published in Yarmouk Research Journal, Vol. 13, No. 3, 1997 AD, PP. 169-183, pp. 173-174, Figure 4, Figure 9, Styles 4 and 9.

loved knowledge and scholars and was interested in construction and architecture, in addition to his struggle and resistance to the Mongol threat that appeared clearly in Iraq during his reign. Al-Mustansir died on the 2nd of Jumada al-Akhir in the year 640AH. He was fifty-one years, four months, and nine days old<sup>(33)</sup>.

The margin of the obverse contains inscriptions that include Shahadat Altawheed "the testimony of faith" and the message of Mohamed, abbreviated as follows: **"There is no god but God - Mohamed is the Messenger of God."** لا إله إلا الله / محمد / رسول الله. The inscriptions in the center of the reverse, which extend over four lines, include the names and titles of both King Al-Kamil and King Al-Mansur, as follows: **"Mohamed - King Al-Kamil - King Al-Mansur - Artuq."** محمد الملك الكامل الملك المنصور أرتق. The inscriptions in the margin of the back indicate the place and date of the minting, which are **Tiflis** and the year **628AH**. Tiflis is a fortified city built by Khosrow Anushirvan and its fort was fortified by Ishaq ibn Ismail, a client of the Umayyads. It is divided by the Kur River. Its inhabitants are Muslims and Christians On one side of the Kur River, they call the *adhan* and on the other side they strike the bell. They mentioned that the city was roofed with pine. When the Abbasid Caliph Al-Mutawakkil Ala Allah (232-247 AH/ 847-861AD) sent Bgha to seize it from Ishaq ibn Ismail, Ishaq went out to fight Bgha. He ordered Bgha to throw oil bombs at the city, destroying it. As a result, about fifty thousand people died<sup>(34)</sup>.

This type includes four models minted in **Tiflis** تفليس, preserved in the Jordanian Archaeological Museum. They were published by Khalaf Al-Tarawneh, who divided them into two types: the fourth and ninth. He classified the dirhams minted in 627AH, and their number was three, as the fourth type, and a dirham minted in 628AH **(Plate NO.3) (Figure NO.3)**<sup>(35)</sup> as the ninth type, although the four dirhams represent one type and not two, as Khalaf Al-Tarawneh classified them, because the four dirhams are similar in general shape, the texts of the inscriptions, their arrangement, and the decorations, except for the date of minting, as this type was minted during the years 627AH

(33) Al-Arbilī, 'A. al-R. S. Q. B. al-D. (1885). *Khulāṣat al-dhahab al-masbūk* [A summary of the biographies of kings], Saint George Press, (Original work composed 14th century), P. 211; Ibn Taghribirdī, J. al-D. A. al-M. Y. (1997). *Mard al-Taqaḥ fī Man Walay al-Sultah wa al-Khilafah*, [Biographies of the sultans and the caliphs], (N. M. 'Abd al-'Azīz, Ed.; Vol. 1), al-Hay'ah al-Miṣriyah al-'Āmmah lil-Kitāb, (Original work composed 15th century), Cairo, Vol. 1, P. 230; Al-Suyūṭī, J. al-D. 'A. al-R. (1888). *Tārīkh al-khulafā'* [History of the caliphs], al-Maṭba'ah al-Ḥusayniyah al-Miṣriyah, (Original work composed 15th century), Cairo, P. 397; Al-Dhahabi, S. M. A. Siyar A'lām al-Nubalā', Vol. 3, P. 156.

(34) Al-Qazwini, Z. ibn M. (n.d.) *Athar al-Bilad wa Akhbar al-Ibad* [Monuments of the Lands and Historical Traditions about Their Peoples], Dar Sadir Beirut, P. 518.

(35) Al-Tarawneh, K. F. (1997). Maskukat Banī Artuq fiddaY [Silver coins of Bani Artuq], a study published in Yarmouk Research Journal, Vol. 13, Issue 3, P.174, Figure 9.



and 628AH. He also made the inscriptions on the obverse the reverse, and the opposite is correct, and this is wrong. The correct thing is that the obverse is the one whose inscriptions include the testimony of monotheism, which includes the name of God, the Creator of the universe. Therefore, the obverse must come first, and the rest of the inscriptions are the reverse. However, Dr. Khalaf reversed this, as he classified the dirhams minted in the years 625AH, 626AH, 627AH, 628AH, and 629AH into six models, although they belong to one model. These models are: the first, second, third, fifth, sixth, and eighth. Although the second and third models were minted in the year 626AH<sup>(36)</sup> he classified them as two models, and this is incorrect.

**At first glance, the aforementioned research by Khalaf al-Tarawneh appears similar in title to ours. However, there are significant and clear differences between them, including:**

- He should have classified the dirhams of each mint separately into types, as we did. He should then have described the general appearance of each type with a precise scientific description, then presented its inscriptions and decorations, and analyzed the inscriptions in light of the various circumstances of King al-Mansur Artuq; which did not happen.
- He did not present dirhams representing the first and third categories in our research, as we presented in the first category the dirhams bearing the names of King al-Mansur Artuq, King al-Kamil Mohamed al-Ayyubi, and Caliph Ahmad al-Nasir al-Abbasid. Khalaf al-Tarawneh did not present any examples belonging to this first category, whose dirhams were minted by the two mints of Dunaysir and Hisn Keifa.
- Furthermore, Khalaf al-Tarawneh did not address the dirhams of the third category in our research, which includes dirhams bearing the names of King al-Mansur Artuq, the Abbasid Caliph al-Mustansir Billah, the Seljuk Sultan Allaudin Kayqubad I, or Sultan Ghiyath al-Din Kaykhusraw II, and minted only by the Dunaysir Mint.
- There is difference in the scientific method between the two researches.
- The title of Dr. Khalaf's research suggests to the reader that he will discuss all Artuqid silver coins minted by all mints during the Artuqid era, whether illustrated or not. However, he limited himself to the dirhams preserved in the Amman and Karak museums, and this was not made clear in the title,

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(36)Al-Tarawneh, K. F. *Maskukat Banī Artuq fiddaY*, PP. 172-177.

especially since our research is limited to the dirhams of King al-Mansur Artuq Arslan only.

### 3.2 Second: The Mint of Aleppo

One example of the Artuqid dirhams minted by King al-Mansur Artuq at the Aleppo Mint is found. It represents a single type, similar in general to the previous types of dirhams. However, the inscriptions on this type are as follows:

<i>Obverse</i>		<i>Reverse</i>	
<i>Centre</i>	الإمام المستنصر • بالله أمير المؤمنين	<i>Centre</i>	محمد الملك الكامل الملك المنصور أرتق
<i>Translation</i>	Imam Al-Mustansir Billah, • Commander of the Faithful	<i>Translation</i>	Muhammad Al-Malik al-Kamil Al-Malik al-Mansur Artuq
<i>Margin</i>	لا إله إلا الله / محمد / رسول الله	<i>Margin</i>	ضرب / بحلب / سنة / ثمان / وعشرين / و ستماية
<i>Translation</i>	There is no god/but Allah/Mohamed/is messenger of/Allah	<i>Translation</i>	Minted in Aleppo /Year/Eight/Twenty/Six Hundred

The inscriptions on the center of the obverse are four lines, including the name and titles of the Abbasid Caliph, as follows: "**Imam - al-Mustansir - by Allah, Commander of the Faithful.**" الإمام - المستنصر - بالله أمير المؤمنين Between the second and third lines, there is an indelible dot. The margin of the obverse includes inscriptions including the **Shahada (testimony of monotheism)** and the Prophethood of Mohamed, abbreviated as follows: "**There is no god but Allah - Mohamed is the Messenger of Allah.**" لا إله إلا الله / محمد / رسول الله .

The inscriptions on the center of the back consist of four lines, including the names of **King Al-Kamil Mohamed** محمد - الملك الكامل and **King Al-Mansur Artuq**. أرتق الملك المنصور- On the margin of the back are inscriptions that include the place and date of minting, namely **Aleppo حلب** and the year **628 AH ١٢٢٨**. Aleppo is a great, vast city with many blessings, and it is the citadel of Qinnasrin. Its name is derived from milk. Al-Zujaji mentions that it was called Aleppo because Abraham, peace be upon him, used to milk his sheep there and

give the milk to the poor. Ayyadh ibn Ghanm Al-Fihri conquered Aleppo through peace, granting its people security for themselves, their children, the city wall, their churches, their homes, and the fortress that was there<sup>(37)</sup>. A dirham preserved in the Karak Antiquities Museum belongs to this type, published by Khalaf Al-Tarawneh (**Plate NO. 4**) (**Figure NO. 4**)<sup>(38)</sup>, who classified it as the seventh type.

### 3.3 Third: The Mint of Dunaysir

We have received numerous silver dirhams minted by King Al-Mansur Artuq at the Dunaysir Mint, bearing the names of both King Al-Mansur Artuq, King Al-Kamil Mohamed, and Caliph Al-Mustansir Billah. These coins are available online, particularly on the Zeno website, where they have been published, but have not been previously studied. Most of them were minted between 627AH and 629AH, and some lack a minting date. All of these dirhams represent a single type, the general shape of which resembles the types of the first section of dirhams. However, the inscriptions on this type are as follows:

<b>Obverse</b>		<b>Reverse</b>	
<b>Centre</b>	الإمام المستنصر بالله أمير المؤمنين	<b>Centre</b>	محمد الملك الكامل الملك المنصورين أرتق
<b>Translation</b>	Imam Al-Mustansir Billah, Commander of the Faithful	<b>Translation</b>	Muhammad Al-Malik al-Kamil Al-Malik al-Mansurbin Artuq
<b>Margin</b>	لا إله إلا الله / محمد / رسول الله	<b>Margin</b>	ضرب / بدليس / سنة / سبع / وعشرين / و ستماية
<b>Translation</b>	There is no god/but Allah/Mohamed/is messenger of/Allah	<b>Translation</b>	Minted in Dunaysir /Year/Seven/Twenty/Six Hundred

The inscriptions on the center of the obverse are four lines, including the name and **titles** of the **Abbasid Caliph Al-Mustansir Billah**. We have received numerous dirhams belonging to this type bearing the names of **King Al-Mansur Artuq**, **King Al-Kamil Mohamed**, and **Caliph Al-Mustansir** together. These dirhams have never been studied before and were minted during the years

(37)Al-Hamawi, Y. S. (1977). *Mu'jam al-buldān* [Dictionary of countries], (Vol. 2), Dar Sader, Beirut, PP. 282-285.

(38)Al-Tarawneh, K. F. *Maskukat Banī Artuq fiddaY*, P. 174 Figure 7.

627AH<sup>(39)</sup>, 628AH<sup>(40)</sup>, and 629AH<sup>(41)</sup>. There are also examples missing the minting date (**Plate NO. 5**) (**Figure NO. 5**)<sup>(42)</sup>.

It should be noted that we have not received examples of this type dated 623 AH, 624 AH, or 625AH bearing the names of King Artuq and the Ayyubid king, which raises the question of whether the relationship between these two kings was good or not. This is clear from what Dr. Imad Al-Din Khalil mentioned<sup>(43)</sup>. The cooperation of the Artuqid with the Ayyubids and their obedience to them was not based on good intentions. What proves the validity of this statement is that in the year 623AH/ 1226AD, both branches of the Artuqid in Kaifa and Mardin participated in a large-scale movement aimed at eliminating the influence of King Ashraf Musa, the brother of King Al-Kamil, in Al-Jazira and dividing his possessions there. When both the emirs of Hasan Kaifa and Mardin agreed with King Muzaffar al-Din Kukburi, the ruler of Erbil, King Al-Azm Isa, the ruler of Damascus, and the Khwarazmian Sultan Jalal al-Din Khwarazm Shah, when they all agreed to cooperate together to divide the possessions of King Ashraf Musa, the brother of King Al-Kamil, among themselves, both the emirs of Mardin and Hisn Keifa sent a letter to Sultan Jalal al-Din declaring their obedience to him, so he ordered them to preach for him in their country to test the sincerity of their intentions in this call<sup>(44)</sup>. Thus, it becomes clear to us that the relationship between King Al-Mansur Artuq and King Al-Kamil Mohamed was not good during the mentioned years, which are from the year 623AH until the year 624AH, as we have not received dirhams bearing the names of these two kings, and perhaps or most likely, no dirhams were minted for them by the Artuqids' mints at a time when the relationship of the Artuqids with the Seljuks was good and strong, because the relationship of the Artuqids with the Ayyubids fluctuated, sometimes with them and sometimes against them, according to their interests. The evidence for that is the dirhams that have reached us and bear the name of King Al-Mansur Artuq, the Seljuk Sultan Allauddin Kayqubad I, and the Seljuk Sultan Ghiyath al-Din Kaykhusraw II, including dirhams minted by Dunaysir during the years 625AH, 626AH, 632AH, and 634AH. These dirhams bear the name of King Al-Mansur Artuq and the Seljuk Sultan Allauddin or Ghiyath al-Din in the year 634 AH, as

(39) Zeno. Ru. Nos. 173359- 207853- 97683- 97682.

(40) Zeno. Ru. Nos. 97684- 148336- 207952- 271779, Jeanoneta.com/auctions/view/5661399.

(41) Zeno. Ru. No. 55769.

(42) www.ma-shops.com No. 891667, SphinxNumismatics.

(43) Al-Khalil, I. al-D. (1980). *Al-Imārāt al-Artuqiyya fī al-Jazīra al-‘Arabiyya wa-al-Shām* (465-812 AH/1072-1409 AD) [The Artuqid emirates in the Arabian Peninsula and the Levant (465-812 AH/1072-1409 AD)], Dār al-Fikr, First edition, Beirut, P. 178.

(44) Ibn al-Athīr, ‘A. ibn Abī al-K. *Al-Kāmil fī al-Tārīkh*, Volume 12, p. 187;

Al-Yūsūwī, M. ibn A. ibn ‘A. (1953). *Sīrat al-Sultān Jalāl al-Dīn Mankūbirtī* [Biography of Sultan Jalal al-Din Mankoberti] (H. A. Hamdī, Ed.). Dār al-Ma‘ārif, Cairo, P. 310.

we have received dirhams bearing the name of King Al-Mansur and Sultan Allauddin Kayqubad, minted by Dunaysir during the years 25AH<sup>(45)</sup>, 626AH<sup>(46)</sup>, 632AH<sup>(47)</sup>. We also received a dirham minted by Dunaysir bearing the names of King al-Mansur Artuq and the Seljuk Sultan Ghiyath al-Din Kaykhusraw<sup>(48)</sup>. Thus, it is clear from the aforementioned silver dirhams that King al-Mansur Artuq's relationship with the two Seljuk sultans was good, at least during the years mentioned above, namely 625AH, 626AH, 632AH, and 634AH. At the same time, King al-Mansur Artuq's relationship with al-Kamil Mohamed during the aforementioned years was not good. Evidence of this is that no dirhams from the four aforementioned years bearing the names of the Artuqid King al-Mansur and the Ayyubid King al-Kamil have reached us, as the coins are official documents and the inscriptions on them cannot be challenged.

### 3.4 Fourth: The Mint of Hisn Keifa

We have received from this house numerous examples that have never been published or studied before, bearing the names of King Al-Mansur Artuq, King Al-Kamil Mohamed, and Caliph Al-Mustansir Billah. All of these dirhams represent a single type, the general shape of which is similar to that of previous types. However, the inscriptions on this type are as follows:

<b>Obverse</b>		<b>Reverse</b>	
<b>Centre</b>	الإمام المستنصر بالله أمير المؤمنين	<b>Centre</b>	محمد الملك الكامل الملك المنصور أرتق
<b>Translation</b>	Imam Al-Mustansir Billah, Commander of the Faithful	<b>Translation</b>	Muhammad Al-Malik al-Kamil Al-Malik al-Mansur Artuq
<b>Margin</b>	لا إله إلا الله / محمد رسول الله	<b>Margin</b>	[ضرب] بكيف / سنة / ثمان / عشرين / و ستماية
<b>Translation</b>	There is no god/but Allah/Mohamed/is messenger of/Allah	<b>Translation</b>	Minted in Keifa /Year/Eight /Twenty/Six Hundred

(45) Numismatics Nos. 82812, 32826, Classical Numismatic Group, Auction 492, Lot 5566. Stephen Album, Auction 34, Lot 853, May 23-26, 2019. Auction 27, January 19-22, 2018. Lot 734, 755, Album, Auction 20, September 18-20, 2014. Lot 583, Auction 30, January 18-20, 2018. Lot 557, Auction 12-13-14, January 2012. Lot 588.

(46) Stephen Album, Auction 34, Lot 854, Auction 20 18- 20 September, 2014, Lot 584.

(47) Cng Coins.Com. No.390115.

(48) Numismatics. GRg 3283.



The inscriptions on the center of the obverse consist of four lines, including the name and titles of the Abbasid Caliph Al-Mustansir Billah. The inscriptions on the reverse margin include an abbreviated version of the *Shahada* (testimony of monotheism) and the declaration of faith in Mohamed. The inscriptions on the center of the back are four lines long and include the name and title of King Al-Kamil Mohamed, below the name and title of King Al-Mansur Artuq, indicating his allegiance and loyalty to the Ayyubid king during the years from 625AH to at least 628AH. The inscriptions on the margin of the back indicate the place and date of minting, namely: Kaif and the year 628AH. A dirham minted in Hisn Keifa in 628AH, preserved in the Ammar Omran Collection in Riyadh (**Plate NO. 6**)( **Figure NO. 6**)<sup>(49)</sup>, is attributed to this type and has never been published or studied. Also belonging to this type are unstudied examples minted in 627AH, which were referred to by Henkin<sup>(50)</sup>, Stephen Albom<sup>(51)</sup>, and Mitchener<sup>(52)</sup>, as well as a model referred to by Lane-Poole<sup>(53)</sup>. Many dirhams that have been previously published and studied are attributed to this type. These include three examples minted in 625AH and preserved in the Jordan Archaeological Museum<sup>(54)</sup>; four examples minted in 626AH, two of which are preserved in the Karak Archaeological Museum<sup>(55)</sup> and two in the Jordan Archaeological Museum<sup>(56)</sup>; thirteen dirhams minted in 627AH, three of which are in the Jordan Archaeological Museum<sup>(57)</sup>; ten examples preserved in the Karak Archaeological Museum<sup>(58)</sup>; and five examples minted in 628 AH<sup>(59)</sup>, preserved in the Jordan Archaeological Museum.

**4. The third section:** dirhams bearing the names of King Al-Mansur Artuq, the Abbasid Caliph Al-Mustansir Billah, and the Seljuk Sultan.

**It is divided into two sub-sections:**

(49) weighs 3.04 grams, diameter 20 mm. preserved in the collection of Ammar Omaran in Riyadh, Kingdom of Saudi Arabia.

(50) Hennequin, G. (1985). *Catalogue des monnaies musulmanes de la Bibliothèque nationale: Les Saljûqs et leurs successeurs* [Catalog of Islamic coins in the National Library: The Seljuqs and their successors] (No. 1340). Bibliothèque Nationale, Paris, No. 1340.

(51) Stephen Albom (2011), *Checklist of Islamic coins: Rare coins*, Santa Rosa, California No. 1830.7.

(52) Mitchiner, M. (1977). *The world of Islam: Oriental coins and their values*, Hawkins Publications, London, 1977 No. 1061.

(53) Lane-Poole, S. (1875). *The International Numismata Orientalis coins of the urtuki Turkumans*, Vol 1, London, 1875 P 37 No. 73.

(54) Al-Tarawneh, K. F. *Maskukat Banī Artuq fiddaY*, P. 172, No. 1.

(55) Al-Tarawneh, K. F. *Maskukat Banī Artuq fiddaY*, P. 172, No. 2.

(56) Al-Tarawneh, K. F. *Maskukat Banī Artuq fiddaY*, PP. 172-173, No. 3.

(57) Al-Tarawneh, K. F. *Maskukat Banī Artuq fiddaY*, P. 173, No. 4.

(58) Al-Tarawneh, K. F. *Maskukat Banī Artuq fiddaY*, P. 173, No. 5.

(59) Al-Tarawneh, K. F. *Maskukat Banī Artuq fiddaY*, PP. 173-174, No. 6.

**4.1 First section:** Dirhams bearing the names of King Al-Mansur Artuq, the Abbasid Caliph Al-Mustansir Billah, and the Seljuk Sultan Allauddin Kayqubad I (616-634AH/ 1219-1237AD).

Many of these dirhams have reached us, and they have never been studied before. This research examines them for the first time. They have been classified into two types:

#### 4.1.1 The first type:

The general shape of this type is characterized by a circle of grains surrounding the inscriptions and decorations on both the obverse and reverse. The inscriptions and decorations for this type are as follows:

<i>Obverse</i>		<i>Reverse</i>	
<i>Centre</i>	<p>بدنيسر</p> <p>السلطان المعظم</p> <p>كيقباد بن كيوخسرو</p> <p>هـ</p>	<i>Centre</i>	<p>بالله</p> <p>الإمام المستنصر</p> <p>الملك المنصور</p> <p>أرتق</p> <p>سنة</p> <p>خس</p>
<i>Translation</i>	<p>In Dunaysir</p> <p>The Great Sultan</p> <p>Kayqubad ibn aykhusraw</p> <p>Mint</p> <p>Dirhams</p> <p>This</p>	<i>Translation</i>	<p>With God</p> <p>Imam al-ustansir</p> <p>King al-Mansur</p> <p>Artuq</p> <p>And twenty</p> <p>Six hundred</p> <p>Xs</p>

The obverse inscriptions are located in two lines, including the name and titles of the Seljuk ruler in the form: **The Great Sultan - Kayqubad ibn Kaykhusraw** السلطان المعظم- كيقباد بن كيوخسرو. Between the two lines are three obliterated dots in the shape of a triangle, its apex upwards and its base downwards. Surrounding these inscriptions are the following: **Dunaysir, year - minted - this – dirham** بدنيسر سنة- ضرب- هذا- درهم The name of the place of minting, "**Dunaysir**," دنيسر is followed by the word year. On the western side, from top to bottom, is the word **minted** ضرب , and below the word **this** هذا is reversed from left to right. On the eastern side, from bottom to top, is the word **dirham** درهم .

The title of Sultan is mentioned in the first line. It is derived from the word “**sultan**,” السلطان meaning subjugation. This title appears in the Holy Qur’an in verse 42 of Surat Al-Hijr, meaning argument and proof<sup>(60)</sup>. The Sultan was called this because he is an argument for desire. God Almighty said in the aforementioned verse, “Indeed, My servants - you have no authority over them except those who follow you of the deviators.” The title of Sultan also appears in papyrus from the first century AH. Khalid bin Al-Barmaki was given this title during the reign of Caliph Harun Al-Rashid (170-193 AH/ 786-809AD). In this case, the title was considered a special description if the title was discontinued after that. In the fourth century AH/tenth century AD, Al-Qalqashandi<sup>(61)</sup> mentions that the title of Sultan did not become a general title until the kings in the East, such as the Buyids, had overcome the Abbasid caliphs and monopolized power without them. Thus, they took the title of Sultan as a general characteristic of themselves, in addition to the honorary titles that the caliphs bestowed upon them. Then the title of Sultan became a general title for the independent governors. And it was recorded on their coins to distinguish them from other non-independent governors<sup>(62)</sup>. The title of Sultan was given to Saladin Ayyubi after he abolished the Fatimid Caliphate in 567AH / 1169AD<sup>(63)</sup>.

After the title of Sultan, the title of **Al-Mu'azzam المعظم** (The Great) was given to the Seljuk sultans. It was given to Alp Arslan in an inscription dated 459AH on a silver tray from Iran, and to Sultan Malik Shah (465-485 AH/ 1072-1092AD) in an inscription of the Great Mosque in An. This title was also given to the Seljuks of Rum in Asia Minor, including Sultan **Alaa al-Din Kayqubad bin Kaykhusraw**<sup>(64)</sup>.

The name of the Sultan al-Mu'azzam appeared on the second line in the obverse inscriptions. The reverse bears two lines of inscriptions including the names of the Abbasid Caliph and the Artuqid ruler: **Imam Al-Mustansir Billah - King Al-Mansur Artuq** الإمام المستنصر بالله - الملك المنصور أرتق. Between the two names are three eight-pointed stars distributed at almost equal distances. This indicates the Seljuk interest in astrology. Around these two names is the minting date, which appears as follows: **SIX** ستة from top to bottom on the left-western side, **twenty** عشرين on the southern side and bottom from left to right, and the **hundreds** number, six hundred ستماية, from bottom to top on the right-eastern side. Many examples belong to this type, including examples minted in

(60)Al-Basha, H. *Al-alqab al-islamiyya*, PP. 323-329.

(61)Al-Qalqashandi, A. B. A. *Ṣubḥ al-a‘shā fī ṣinā‘at al-inshā’*, vol. 5, P. 448.

(62)Al-Karmali, A. M. *Arab coins and numismatics*, P. 123.

(63)Al-Basha, H. *Al-alqab al-islamiyya*, P. 327.

(64)Al-Basha, H. *Al-alqab al-islamiyya*, P. 204.

the year 625 AH <sup>(65)</sup>on many numismatic sites, especially Stephen Albom, and three examples preserved in the British Museum in London<sup>(66)</sup>and the year 626 AH (**Plate NO. 7**) (**Figure NO. 7**) <sup>(67)</sup>.

#### 4.1.2The Second Type:

It is completely similar to the first type in terms of its general form, inscriptions, and arrangement, except for the decorations. The inscriptions and decorations of this type are as follows:

<b>Obverse</b>		<b>Reverse</b>	
<b>Centre</b>	<p>بدينير سنة السلطان المعظم كيقباد بن كيكسرو د</p>	<b>Centre</b>	<p>بالله الإمام المستنصر الملك المنصور أرتق د</p>
<b>Translation</b>	<p>In Dunaysir year The Great Sultan Kayqbad ibn Kaykhusraw Dihams This</p>	<b>Translation</b>	<p>With God Imam al-Mustansir King al-Mansur Artuq Six hundred And thirty</p>

This type is similar to the first type in terms of the inscriptions and arrangement but differs in its decoration. Between the first and second lines of the obverse of the first type are three obliterated dots in the shape of a truncated triangle. However, in this type, these three dots are replaced by an eight-pointed star. Similarly, the three stars between the first and second lines of the reverse of the first type are eight-pointed, while in this type, they are six-pointed. A model of this type minted by Dunaysir in 632AH has survived (**Plate NO. 8**) (**Figure NO. 8**) <sup>(68)</sup>.

(65)Numismatics Nos. 3281, 3282, Classical Numismatic Group Auction 492 Lot 556. Stephen Album, Auction 34,23 - 26 May 2019 Lot 853, Auction 27, 19- 22 January 2017 Lot 754, Lot 755, Auction 20, 18- 20 September 2014 Lot 583, Auction 30, 18- 20 January 2018, Lot 557, Auction 12-13- 14 January 2012 Lot 588.

(66) Lane – Poole. *The International Numismata Orientallas coins*, P.36, Nos. 67, 68, 69.

(67)Stephen Album, Auction 34, Lot 854, Auction 20, 18-20 September 2014, Lot 584, P.50.

(68)Cng Coins.Com D= 390715.

**4.2 Second section:** The dirhams bearing the names of King Al-Mansur Artuq, Caliph Al-Mustansir Billah, and the Seljuk Sultan Ghiyath al-Din Kaykhusraw II (634-644 AH/ 1237-1246AD). We have only one example of these dirhams, representing a single type. The general shape is dist, inguished by the presence of a circle of grains containing inscriptions and decorations on both the obverse and reverse, as follows:

<i>Obverse</i>		<i>Reverse</i>	
Centre	<p>ضرب دنيسر</p> <p>سنة ٤٠</p> <p>السلطان المعظم</p> <p>غياث الدين كيخسرو</p> <p>٦٣٤</p>	Centre	<p>بالله</p> <p>الإمام المستنصر</p> <p>الملك المنصور</p> <p>أرتق</p>
Translation	<p>mint In Dunaysir</p> <p>Year ar</p> <p>The GreatSultan</p> <p>Ghiyath al-Din Kaykhusraw</p> <p>four</p> <p>Six hundred and thirty</p>	Translation	<p>With God</p> <p>Imam al-ustansir</p> <p>King al-Mansur</p> <p>Artuq</p> <p>minin</p> <p>Emir of the faithful</p>

The obverse inscriptions are located in two lines, including the name and titles of the Seljuk Sultan Ghiyath al-Din Kaykhusraw II. Between the two lines is the Ghiyath decoration, consisting of three obliterated dots in the shape of an inverted triangle around these inscriptions from above, minting Dunaysir on the northern side, and the word "year" سنة and the letters *alif* ا and *ra* ر from the units number from top to bottom on the northern side. The rest of the ones number, which are the letters *ba* ب, *ain* ع and *ha* هـ, meaning four, are on the lower side, and on the eastern side, from bottom to top, are the numbers for tens and hundreds, which are: two-thirty and six hundred. Thus, the minting date is **634AH** ٦٣٤هـ, the first year of the reign of Sultan Ghiyath al-Din Kaykhusraw.



The inscriptions on the reverse are arranged in four lines, as follows: **"By God - Imam Al-Mustansir - King Al-Mansur - Artuq."** بالله- الإمام المستنصر- أرتق الملك المنصور. Between the second and third lines are three eight-pointed stars. Around these inscriptions on the eastern side is perhaps **"Amir Al-Mu'a"** أميرالمو and on the western side is **"Minin"** منين This type differs from the two previous types of Sultan Allaiddin, particularly the inscriptions at the center of the back and their arrangement. While the previous two types are arranged in three lines, this type is arranged in four, This type also includes a model minted by Dunaysir in 634AH (**Plate NO.9**) ( **Figure NO.9**) <sup>(69)</sup>.

## **5.Conclusion and the Results:**

### **This study has reached the following new additions and results.**

- The discovery of the only type of silver coins minted by King Al-Mansur Artuq Arslan at the Hisn Keifa Mint, bearing his name and the names of the Ayyubid king Al-Kamil Mohamed and the Abbasid Caliph Al-Nasir li-Din Ahmad. This type represents a new addition.
- The publication and study of a dirham bearing the names of King Al-Mansur Artuq, King Al-Kamil Mohamed, and Caliph Al-Nasir Ahmad, minted in a manner never before published, demonstrating for the first time that King Al-Mansur minted dirhams in a manner never before published in the reign of Caliph Al-Nasir Ahmad and inscribing the three aforementioned names on them (Plate 1).
- The publication and study of a dirham minted in the manner of 628AH, never before published or studied, preserved in the Ammar Omran Collection in Riyadh and belonging to the second section (Plate 4).
- The silver coins minted by King Al-Mansur Artuq Arslan were classified into three categories: The first category includes coins bearing his name, along with the names of King Al-Kamil and Caliph Ahmad al-Nasir and were minted at the mints of Dunaysir and Kaifa. The second category includes silver coins bearing his name, the names of King Al-Kamil and Caliph Al-Mustansir, and were minted at the mints of Tiflis, Aleppo, Dunaysir and Kaifa. The third category includes coins bearing his name, along with the names of King Al-Kamil Mohamed and the Seljuk Sultan Allaiddin Kayqubad I, or his name and the name of the Seljuk Sultan Ghiyath al-Din Kaykhusraw II, with the name of Caliph Al-Mustansir being present with each of the two Seljuk Sultans and

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(69)Numismatics No. 3283.

were minted at the mint of Dunaysir only. Fifth: The coins of each mint were classified into types. In the first section, dirhams were minted by the mints of Dunaysir and Kif, and the coins of each were classified into one type. In the second section, coins were minted by the mints of Tiflis, Aleppo, Dunaysir, and Kif, and the coins of each were classified into one type. As for the second section, its coins were minted by the Dunaysir mint only, and the coins bearing the name of Sultan Allauddin Kayqubad were classified into two types, while the coins bearing the name of Sultan Ghiyath Eddin Kaykhusraw were classified into one type only.

- The study revealed a new numismatic model, namely non-figurative silver dirhams from the reign of King Al-Mansur Artuq Arslan, bearing his name alongside that of the Ayyubid King Al-Kamil Muhammad and the Abbasid Caliph Al-Nasir li-Din Allah Ahmad.  
-The study published two dirhams: the first, minted in Kifa in 618 AH /1221 AD, is housed at the Museum of Islamic Art in Cairo, while the second, struck in the same city in 628 AH /1231 AD, is preserved in the Ammar Imran Collection in Riyadh.
- The study classified Artuqid silver coins into three distinct categories based on their inscriptions: (1) coins bearing the names of King al-Manşūr, the Ayyubid ruler al-Kāmil Muḥammad, and the Abbasid Caliph al-Nāṣir Aḥmad (minted in Dunaysir and Kīfā); (2) those featuring al-Manşūr, al-Kāmil Muḥammad, and Caliph al-Mustanşir bi'llāh (struck in Tiflīs, Ḥalab, Dunaysir, and Kīfā); and (3) specimens combining al-Manşūr with Caliph al-Mustanşir and either Seljuk Sultan Kayqubād I or Kaykhusraw II (exclusively minted in Dunaysir).
- The study elucidated the political dynamics, demonstrating Artuqid King al-Manşūr's vassalage to the Ayyubids (evidenced by the inclusion of al-Kāmil Muḥammad's name), while also revealing periods of alliance with the Seljuqs (Kayqubād I and Kaykhusraw II). Notably, the absence of Ayyubid coinage during specific years (623-625 AH/1226-1228 CE) suggests a deterioration in political relations.
- The study rectified the errors in a previous researcher's classification by establishing the correct typology of these dirhams. It demonstrated that the Tiflis mint issues should be categorized into two distinct types, despite their superficial similarities in some obverse and reverse inscriptions. Furthermore, the study addressed critical omissions in the earlier work, particularly regarding the analysis of dirhams belonging to the first and third categories.

- The study emphasized the role of coins as historical documents that: (1) substantiate religious allegiance to the Abbasid Caliphate (evidenced by the consistent inclusion of the Caliph's name on all coins); (2) document shifting political alliances between the Artuqids, Ayyubids, and Seljuqs; and (3) demonstrate the economic prosperity during King al-Manşūr's reign through the multiplicity and diversity of mint operations.
- The study revealed significant findings regarding the numismatic decoration, demonstrating the consistent use of stellar motifs (particularly six- and eight-pointed stars) in the coinage designs.
- The Artuqid coinage has been established as a vital primary source for reconstructing both the political and economic history of the Mardin emirate. These numismatic artifacts materially reflect shifting regional alliances and conflicts through their evolving designs and inscriptions, serving as tangible evidence of dynastic relationships and power dynamics in medieval Anatolia and Upper Mesopotamia.
- **Based on these valuable findings, the study recommends:**
  1. Examination of Artuqid Silver Coins (figural and non-figural types).
  2. Comparative analysis of Artuqid coins with their Seljuk and Ayyubid counterparts.
  3. Investigation of additional numismatic specimens in private collections and international museums.

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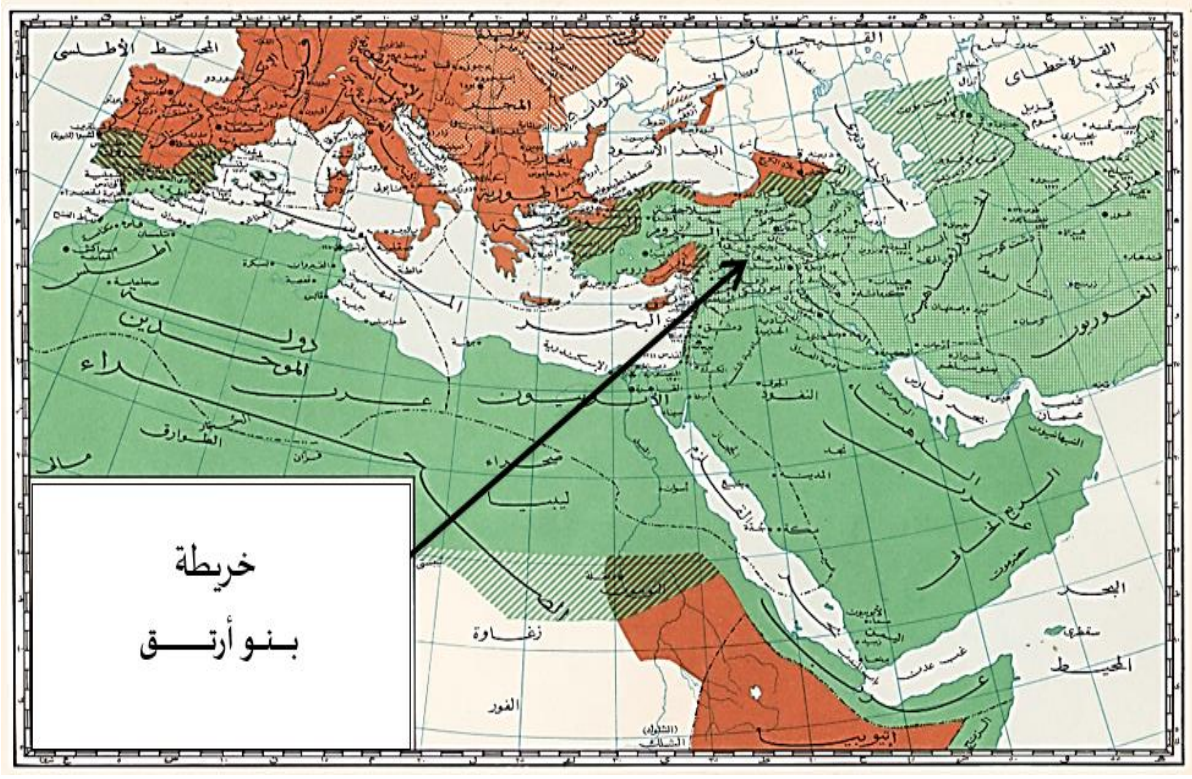
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## 7.Catalog of Plates and Figures.



**(FIGURE A)** Map of Artuqid. by Hazard, H. W., (1951). Atlas al-Tarikh al-Islami [Atlas of Islamic History], (I. Z. Khourshid, Trans.). Cairo: Maktabat al-Nahda al-Misriyya, (Original work published 1951, P. 19.



<i>Obverse</i>	<i>Reverse</i>
	
<p><b>Plate (1)</b> A silver dirham inscribed with the name of King Al-Mansur Artuq, struck in Dunaysir in the year 620 AH, weighs 3.02 grams. Reference: Zeno number 162610.</p> <p>(Studied for the first time)</p>	
	
<p><b>Figure (1) Illustration: Detailed drawing of the inscriptions and decorations on the Dirham (the work of the researcher)</b></p>	



Obverse	Reverse
	
<p><b>Plate (2)</b> A rare silver dirham inscribed with the name of King Al-Mansur Artuq, struck in the city of "Hisn Kifa" , Minted in 61× , weighs 3.03 grams and diameter 21 mm, preserved in the Museum of Islamic Art in Cairo under register number 17066.</p> <p>(Published and Studied for the first time)</p>	
	
<p><b>Figure (2) Illustration:</b> Detailed drawing of the inscriptions and decorations on the Dirham (the work of the researcher)</p>	





Obverse	Reverse
	
<p><b>Plate (3)</b> silver dirham inscribed with the name of King Al-Mansur Artuq, , struck in " Tiflis", 628AH, weighs 2,9 grams , diameter 19 mm, preserved in the Jordanian Archaeological Museum under register number 14075, Reference :Al-Tarawneh, K. F. (1997). Maskukat Banī Artuq fiddaY [Silver coins of Bani Artuq], a study published in Yarmouk Research Journal, Vol. 13, Issue 3, Figure 9, P.181.</p>	
	
<p><b>Figure (3) Illustration: Detailed drawing of the inscriptions and decorations on the Dirham (the work of the researcher)</b></p>	

<i>Obverse</i>	<i>Reverse</i>
	
<p><b>Plate (4)</b> silver dirham inscribed with the name of King Al-Mansur Artuq, 628AH, struck in " Aleppo ", weighs 2.3 grams , diameter 19 mm, preserved in the Karak Antiquities Museum under register number 532, , Reference: Al-Tarawneh, Maskukat Banī Artuq fiddaY, Figure 7, P.180.</p>	
	
<p><b>Figure (4) Illustration: Detailed drawing of the inscriptions and decorations on the Dirham (the work of the researcher)</b></p>	



<i>Obverse</i>	<i>Reverse</i>
	
<p><b>Plate (5)</b> A silver dirham inscribed with the name of King Al-Mansur Artuq , struck in Dunaysir, Weight: 2.76 g, Diameter: 20mm.-<a href="https://www.mashops.com/fine/item.php?id=774">https://www.mashops.com/fine/item.php?id=774</a> (Studied for the first time)</p>	
	
<p><b>Figure (5) Illustration:</b> Detailed drawing of the inscriptions and decorations on the Dirham (the work of the researcher)</p>	

Obverse	Reverse
	
<p><b>Plate (6)</b> A silver dirham inscribed with the name of King Al-Mansur Artuq, struck in "Kif" ( Hisn Keifa ), in the year 628 AH, weighs 3.04 grams , diameter 20 mm. preserved in the collection of Ammar Omaran in Riyadh, Kingdom of Saudi Arabia. (Published and Studied for the first time)</p>	
	
<p><b>Figure (6) Illustration: Detailed drawing of the inscriptions and decorations on the Dirham (the work of the researcher)</b></p>	



<i>Obverse</i>	<i>Reverse</i>
	
<p><b>Plate (7)</b> <i>A silver dirham inscribed with the name of King Al-Mansur Artuq , struck in Dunaysir in the year 626 AH, weighs 3.08 grams,from: Stephen Album Rare Coins. Stephen Album Rare Coins, Specialists in Islamic, Indian&amp;ORIENTAL Coins, Auction 34 23-26 May 2019,lot 854.</i>  <a href="https://www.biddr.com/auctions/stevealbum/browse?a=545&amp;l=554002">https://www.biddr.com/auctions/stevealbum/browse?a=545&amp;l=554002</a>  <a href="https://www.numisbids.com/sale/3167/lot/854">https://www.numisbids.com/sale/3167/lot/854</a>  <i>(Studied for the first time)</i></p>	
	
<p><b>Figure (7) Illustration: Detailed drawing of the inscriptions and decorations on the Dirham (the work of the researcher)</b></p>	

Obverse	Reverse
	
<p><b>Plate (8)</b> A silver dirham inscribed with the names of King al-Mansur Artuq. Struck in Dunaysir in the year 632 AH. weighs 3.02 grams from <a href="https://cngcoins.com/D/390715">:Cng Coins.com D.390715</a>. (Studied for the first time)</p>	
	
<p><b>Figure (8) Illustration:</b> Detailed drawing of the inscriptions and decorations on the Dirham (the work of the researcher)</p>	



Obverse	Reverse
	
<p><b>Plate(9)</b> A silver dirham inscribed with the name of King al-Mansur Artuq, Struck in Dunaysir in the year 634 AH, weighs 2.8 grams.from: <a href="#">Numismatics No. 3283.</a></p> <p>(Studied for the first time)</p>	
	
<p><b>Figure (9) Illustration:</b> Detailed drawing of the inscriptions and decorations on the Dirham (the work of the researcher)</p>	